

ANNIVERSARY NUMBER

The Baptist Record.

"THY KINGDOM COME"

OLD SERIES, VOL. XXXVI

JACKSON, MISSISSIPPI, FEB. 27, 1913

NEW SERIES, VOL. XV., NO. 9

On Toward the Goal!

WITH this issue the present management of The Baptist Record completes its first year of service. One year ago the editor saluted the Baptists of Mississippi and assumed the responsibility for making a paper that could perpetuate the traditions of his predecessors, worthily represent the Lord's hosts in the State and adequately advocate the faith of Christ and the work of the Kingdom. Never a man entered upon a great task who knew less about the details of the business, but with faith in God and many assurances from the brethren he put his shoulder under the burden. He Who said, "My grace is sufficient for you" has fully made the promise good. With deep gratitude to God and sincere appreciation for the kindness of the brotherhood we turn our faces to the larger work of another year. The past year has brought more work and less sleep than any in our experience, but the favor of God and the kind words of our readers have been sufficient compensation. It is not probable that any other Baptist paper has enjoyed such a per cent of increase in circulation. But we have hardly begun. Fifty per cent of our membership is yet untouched by a religious paper and have but little vital sympathy with the great work of the denomination. In every way we are going to endeavor to overcome this and put the paper in every home possible. We need the help of every reader and are writing a personal letter to every subscriber, which you will receive through the mail. It is not a statement of your account but a proposition by which you can help us to increase the number of readers to The Record and secure free a book just from the press by one of the greatest preachers we have ever had. This works good to all concerned. Read the letter and help to double the number of subscribers and of the laborers in the vineyard. Let everybody accept his share of responsibility in making the paper better, and helping that it may minister to a larger constituency.

CONTRIBUTED ARTICLES

BACK TO THE CHURCH.

The local church is the greatest organization in the world today. Jesus said, "On this rock I will build my church and the gates of hell shall not prevail against it." The devil knows he can't destroy the church by attacking it from without, and so he has changed his tactics and is content to cripple it by its pretended friends who claim to be helping it along. His first plan was to destroy the Bible by picking it to pieces—claiming it to be its friend—but rejecting certain portions of it as uninspired and accepting other portions as true, under the guise of "higher criticism." This plan was also failed, for the reason that there was no criterion by which to decide what was true and what was false, except a verifying faculty in each man, which means that this verifying faculty is of greater authority than the Bible itself.

The church is local in its conception and development. The popular conception of the church is that, I fear, the Scriptural one. When Christ said, "I will build my church," He meant it to be a typical organization. The church is an assembly, and every assembly is conceived as local. When I say, "the horse is the most useful of all domesticated animals," I do not mean by that, one great big horse composed of all the little horses in the universe, but any one of all the horses of that class of animals known as the horse. When I say that "the oak is the most stately tree in the forest," I do not mean one great big oak composed of all the little oaks in the universe, but I mean the oak as a type of that class of trees known as oaks. Likewise, when I say church, I do not mean one great big church composed of all the little churches in the world, much less do I mean a great big invisible, theological, hypothetical, nonentity, but my conception is of a single typical assembly out of all similar bodies. And when I say, "back to the church," I do not mean that big something that has no real existence, as a matter of fact, but back to the local organization—the one militant force through which, in co-operation with all others of its kind—the manifold wisdom of God is to be made known to the principalities and powers.

I have been slow to criticize the manifold modern movements, in addition to our churches, such as the Y. M. C. A., the Laymen's Movement, the Men and Religion Forward Movement and the Federal Council of Churches, until I have had time to study their origin, operation and results to some extent.

The Y. M. C. A. is the oldest and least objectionable, and with certain limitations and restrictions I think it may be productive of good, especially in our colleges. The Laymen's Movement is much younger, being not more than four or five years of age, but it is old enough to have manifested its utility and value to the churches if any such results are to accrue from its advent as are claimed for it. The "Men and Religion Forward Movement" came to light about one year ago, and after making a great deal of noise, it culminated in a more perfect organization in the "Great Congress in Carnegie Hall," New York, last April. The main hope of this last movement was the ultimate hope of the "Laymen's Movement," in co-operation with the Y. M. C. A., expressed in the language of another, "a united Christendom for a world gospel conquest." Now, to show that this is not the product of a prejudiced or distorted imagination, all of these movements have run into, or merged into, the "Federal Council of Churches," held in Chicago, last December. At this meeting there were 2,000 representatives appointed directly by the churches of all denominations—even Baptists—a Baptist, I believe, being the president. It was, I think, the secretary of this meeting who, in giving an account of the meeting, said: "I have always regretted that a union communion service was not held, as was suggested by some. It would have been an inspiring sight to have seen all the denominations together about the Lord's table. It is worthy of record, that objections to this service came only from a very few out of the whole 2,000, and it is entirely probable that had it been held practically the whole congress would have taken part, and there were present ministers of every denomination, except perhaps one, ready to officiate in such a service." I may remark that it would have been a "sight" minus the "inspiring." And I doubt if it would have been the "Lord's table!" I would like to know the "exception" mentioned in the above account. I will risk my reputation as a prophet that the "exception" was not a Baptist.

Paul says of such an aggregation, "Ye cannot eat the Lord's supper;" and yet this council was willing to slap Paul in the face, and hurl defiance at the Deity, to carry its point. If we unite, let us do so on the basis of the Word of God, not in defiance of it. I believe in unity, but not for the sake of uniting. Let it be in the "Spirit and in truth." I am no sectarian. I believe in only one denomination. I think all these denominations ought not to be. I think all ought to unite on the Word of God, and not have simply external union which is no union at all.

On Pentecost all were "with one accord in one place."

"They that gladly received the Word were baptized" * * * "and they continued steadfastly in the apostles' doctrine and fellowship and in breaking of bread and in prayers."

As to the Federal Council.

1. Were they "of one accord?" Pre-tentiously, hypocritically—yes. Actually, sincerely—no.

2. Did they "gladly receive the Word?" No; they were willing to violate a plain teaching of God's Word in order to complete the farce.

3. Were they "all baptized?" No; I dare say that 90 per cent of that assembly believed that the Bible teaches immersion only for baptism, and yet I venture that not over 10 per cent of that 2,000 had ever been baptized.

4. Had they "continued steadfastly in the apostles' doctrine?" I do not mean in the "apostles' creed," for I am sure they could have met that test. But there may be quite a difference in the "apostles' teaching" and "apostles' creed." The very first thing in it may be wrong. "I believe in God the Father." But suppose I ask, Father of whom? All men, or just so many as are sons of God by faith in Jesus Christ?

5. Were they in "fellowship?" All denominations in this country and in "fellowship?" If you may truthfully call black, white, then you may say that the 2,000 were in fellowship.

6. "Breaking of bread and prayers." Without fulfilling the former conditions, what a mockery—what a travesty on that sacred ordinance! W. A. Jordan.

Mississippi Woman's College

I had a pleasant day at Richton last Sunday. In the morning I talked on missions and at night on Christian education. They are looking forward with much pleasure to the coming of Pastor S. G. Pope. Prof. Stringer makes a fine superintendent, and has some good teachers, among them Mr. A. N. Shoemaker, a graduate of Mississippi College.

Dr. Greaves preached a fine sermon last Sunday at the Immanuel church. He is one of the liveliest wires the Foreign Mission Board has.

We had fine services and a fine Sunday School today. The senior class entertained the juniors with a reception Friday night, and Saturday night the Hermonian Society gave a concert which was enjoyed very much.

Brother N. R. Stone, of Water Valley, is to be with us at prayer meeting Wednesday night.

Among our out-of-town visitors have been Mrs. J. H. Rogers, Pachuta; Mr. Rush, of Lux; Mrs. Ward, of Mize; Mr. Cowan, of Leakesville; Mr. Breland, of Moss Point; and Mr. Hamilton of Sanford; Brother J. C. Parker, of the hospital, was also with us Tuesday morning at chapel.

J. L. Johnson, Jr.

The Foreign Mission Board is receiving glorious reports from the front. The missionaries tell of great advance and still greater opportunities. These things ought to bring a noble response from our people at home. It is a challenge to our faith and liberality. We must not hinder our missionaries in their advance movements by failing to furnish reinforcements and material support.

MISSISSIPPI COLLEGE ENDOWMENT NOTES.

By W. A. McComb.

Dr. W. T. Lowrey, who led to victory the first endowment movement, and also the building campaign, now leads his great church and schools at Blue Mountain to a great victory in support of the second endowment campaign. In this he demonstrates most beautifully that he can take a place, as pastor, in the ranks and co-operate as heartily with the campaign manager as any pastor in the State. As soon as I was elected, he wrote a friendly letter, pledged his support and co-operation. When I asked him to present the endowment and take his own subscription, he readily did so and the result is \$4,000. Suppose every pastor in the State had done as he has done. If so, March first would have seen the \$200,000 subscribed and the secretary going back to his evangelistic work. May the Lord bless this great leader and spare him to His cause for many, many years.

Brother Mayfield reports Ruleville to have subscribed \$750 and more to follow. Monticello goes down for \$364, and in addition one brother gives a town lot that he values at \$100.

Wanilla gives \$57 with more to follow. Bassfield goes down for \$328.30, with more to follow.

Sontag gave on a Monday night appointment in subscriptions and cash \$116.40 with more to follow.

Georgetown went down for \$480.35 and the promise that the Sunday School would add \$50 and the W. M. U. would add \$125, which will run it up to \$655.35, which is good under present conditions. The pastor, Brother R. A. Eddleman, led out with \$100. A widow gave another \$100, and others came with smaller amounts with the above results.

It is glorious to see how nobly the people give, for the glory of the Master, in this great movement.

Brother W. M. Burt, whom I missed while in Hattiesburg, met me on the train and added his subscription of \$25 to that of the First church of last week.

Also Brother R. R. Berry, of Prentiss, and H. G. Greer, of Topisaw church, made a subscription of \$25 each.

The thermometer now stands at \$61,000 plus. The credit is due to the faithful pastors and their loyal people and the honor and glory is given to the Great Shepherd of the flocks.

Many of God's faithful ones hold communion daily with Him, I am sure, and I ask that this work and the workers be remembered at His throne.

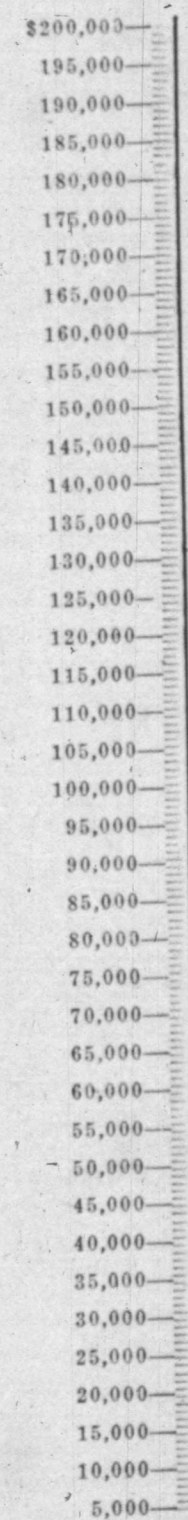
"Ye also helping together by prayer for us."—II Cor. 1:11.

Brethren, the burden is heavy and the co-operation of every one is earnestly desired and will be highly appreciated.

With sincere appreciation to all of those

MISSISSIPPI COLLEGE ENDOWMENT THERMOMETER.

Watch the mercury rise! No—help the mercury rise!



Endowment now stands at \$61,000.00.

who are so kindly aiding in this work and with gratitude to God for His continued blessings, we press on in this glorious undertaking.

A meeting of the State vice-presidents of the Foreign Mission Board was held in Chattanooga on February fourth. Nearly all of the states were represented and the meeting was felt to be exceedingly profitable. The various State vice-presidents reported that plans for the foreign mission campaign were being rapidly perfected and they were hopeful as to the final result.

BLUE MOUNTAIN.

Four thousand dollars was Blue Mountain's subscription to the Mississippi College fund. Twenty-five hundred of this amount was given by students, faculty and employees of Blue Mountain College. It was a joy to the pastor to take this matter in hand and do the work at Blue Mountain, for Brother McComb whose valuable time is so much needed at other places. Our people are happy over the fact, that without a visit from the agent, we have gone down for one-fiftieth of the two hundred thousand dollars.

Please allow the happy pastor to say that in many respects the Blue Mountain church is the best church he has ever known. There is not even a "tolerably" rich man in the church; most of them are people that the world would call "poor," but they are rich in faith and good works, and they are loyal to every interest of the Kingdom. Happy the man who is crowned with the confidence and affection of such a people!

Our meeting begins March 2nd. Rev. Ray Palmer, of Warrensburg, Mo., is to do the preaching. May thousands of prayers go up from thousands of hearts for God's blessing on the noble community and the hundreds of fine boys and girls gathered there in the schools.

W. T. Lowrey, Pastor.

Hillman College

SIXTIETH ANNIVERSARY.

This year marks the sixtieth anniversary of the founding of the institution. I do not believe there was ever a time in all those years when everything ran as smoothly as they have been running this session. The college is better equipped in grounds, buildings and educational appliances than ever before, and people who visit us now, after a few years' absence are surprised at the improvements.

The students of Mississippi College deserve much credit for their gentlemanly conduct and for the way they have avoided giving us trouble. There was a time when they and the Hillman girls made life unpleasant for those in charge, but for several years there has been a growing tendency in the other direction till now the relationship between the colleges is almost ideal. With the cordial feeling existing between the students and faculties of the two institutions, and with the campus enlarged the girls are allowed more freedom, are happier, and are doing better work than ever before.

I am proud of the way our girls and faculty responded to Dr. Provine's call for help in the endowment movement for Mississippi College. Girls never have much money, but our little band has gone down for over \$1,000. They are a noble, loyal set of girls. During the recent meeting held here by the great Dr. L. O. Dawson, of Tuscaloosa, Ala., every girl in the boarding department who was not already a believer, professed faith in Christ. It was a great meeting for the town and for both colleges.

M. P. L. Berry.

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EDITORIAL.

Some Things Not in Heaven.

In the book of Revelation there is given the prophecy of things that were soon to come to pass in the progress of the Gospel and the establishment of the Kingdom of God. All through the book there is constant contact with heaven, and at the consummation of the Kingdom, there is the bridal of heaven and earth. There is no book more inspiring and animating. It is instructive to note the things which John says are not in heaven, which cease to be needed and so do not exist in the perfected condition of His Kingdom.

There is a temple there (21:22) "for the Lord God the Almighty, and the Lamb, are the temple." Hear the word. Here we need a place for worship, for the gathering of worshippers, and all the accessories that are helpful to the worship. We find it difficult to realize God, to lift up our hearts to Him. We need aids to stimulate devotion, and every assistance to draw near to Him. Not so it is over there. His servants see His face. The instruments of worship are no longer needed. The material is swallowed up in the spiritual and the soul has direct and unhindered access to God. The presence of the Lord God the Almighty, and the Lamb, are sufficient to provoke the spirit's aspiration and satisfy it.

"There is no need of the sun, neither of the moon, for the glory of God did lighten it and the Lamb is the lamp thereof." Not only do material luminaries cease to be needed, but official helps become superfluous. Knowledge is direct and immediate. God is the source of all truth, and the Lamb is the instrument through which we come to the knowledge of it. Here we arrive at knowledge by slow and sometimes painful processes. We climb the long ladder and

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depend on many intermediaries to get at a fuller knowledge of God. There it is direct. We shall see Him as He is. Here we look into an obscure mirror that but imperfectly reflects or interprets God. We study commentaries, history, nature, and hear the explanations of others. There we shall see Him for ourselves and not another. His presence shall light every hour and every subject. In His light shall we see light. Again, it is said there is no night there. This naturally follows if there is no sun, for the night with us is simply the hiding of the sun on the other side of the world. In our present condition night is a necessity. It is the opportunity for rest and sleep. These are indispensable to our physical constitutions. No man or beast can continue at work without cessation for a week. Night comes on to give us the period of needed rest and refreshing sleep. But not so in the world of spirits and spiritual bodies. There weariness is unknown and activity is unceasing without any need of rest. Labor does not tire. It is easy to see how much more can be accomplished in a world like that, and what greater progress can be made. Here an ambitious young man burns the midnight oil and regrets to lay down his books. Men borrow from the night in their desire to make progress, are jealous of every minute lost and try to turn night into day, that the greater speed may be attained. There is so much to do, so much to learn, one wishes for a thousand years or a hundred lives, grudges every moment lost in sleep or in other time given to mere bodily needs. In the other world there is no time consumed in simply ministering to the body. There is no night there, no cessation of activity. Life is most active, vigorous, unceasing and full. It is a world electric with energy.

Two Prayers.

Jesus said, "Satan asked to have you. * * I made supplication for thee." How much goes on behind the curtains we cannot know. Just now and then the curtain is raised and we see the forces, usually invisible, that are at work in our lives. Three worlds are shown here radically different and yet touching one another and deeply influencing one another. Earth is between the two others and the object of great interest to both, eliciting active efforts of both. So it was in the opening chapter of Job, where God speaks with great joy and pride of His servant Job and Satan tells him he had been going to and fro in the earth and walking up and down in it. There he gets permission to test Job. A like scene is enacted in the case of the disciples at the time Jesus was taken from them. Satan saw his opportunity and made bold to use it. With marvelous effrontery he asks of God that the disciples may be turned over to him that he may prove the flimsiness of their attachment to Jesus and the worthlessness of their faith in Him. His request was granted.

But over against this is the supplication of Jesus, "I have prayed for thee." The influence of the netherworld expresses itself

in the personal opposition of Satan. The activity of the heavenly world finds its way into this in the personal ministry of Jesus. Before the bar of God two advocates make their plea in reference to man. One is the devil who acts as prosecutor and asks for conviction. The other is the Lord Jesus Who asks for an acquittal and prays that the cable of faith may not fail in the time of testing. The prayer of Satan may be granted. The prayer of Jesus is certain to be. Jesus offers His service as advocate to any who will accept him. He becomes the sure defense of those who receive Him. "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." There is absolute and peaceful security for those whom He defends, for the ground of His pleading is His own atonement. "He is the propitiation for our sins, and not for ours only, but for the whole world." What He does for the believer He offers to do for all, for the atonement is sufficient for all. It is the duty of those secured by the intercession of Jesus to induce all others to accept his service as advocate with the Father.

Who is the Devil?

The answer here given does not deal with his origin, but seeks such information only as his name indicates, corroborated and illustrated by references made to him in the Bible. The name of a thing ought to give a correct idea of its character, and when the name itself is found for the first time in the Bible we may conclude that it accurately and authoritatively describes the thing or person to which it is applied. In this case the chief activity of the devil is shown to be in bringing accusations against others. The word means "accuser" and he is called the "accuser of the brethren." In the story of Job he is seen showing his teeth in a sneer as he charges that this servant of God is only good for what he gets out of it, that he is faithful only because he is well fed, that it is a case of piety "for revenue only." "Skin for skin, all that a man has will he give for his life." He could find nothing wrong with Job's life, and so he attacked his motives.

The first mention made of the devil is in the temptation in the garden of Eden. There he begins his conversation with the woman with a charge against God, and insists that the Lord's restrictions on them are due to nothing but jealousy and intended to prevent their rightful development. "Ye shall not surely die, for the Lord doth know that in the day ye eat thereof ye shall become as God, knowing good and evil."

You will be able to recognize him by such tracks as these among men of the present day. You may have heard his voice in the criticism of the conduct of church members. He has been at it from the days of Job. He loves to get anything against a preacher. It is a sweet morsel to him if he can publish it in the daily papers. He never fails to mention it if he is a "clergyman" or a prominent "churchman," if some rascal has been caught or some saint has fallen. He always suggests that the preach-

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ers are after the biggest salary. The fact that many religious papers have crushed the life out of those who conducted them does not prevent his saying that an editor has gone into the business of making money and practicing extortion. If he can raise the cry that conventions and boards are a conspiracy on the part of a ring to control the people and use them in their own interests, he is in his element. You will hear him insinuate that somebody is getting a fat salary and the people don't know what becomes of their money. He has pretty nearly worn out the old story that it takes a dollar to send ten cents to a mission field, though he still tells it on the sly. He is yet and always the accuser of the brethren. To him there is no good, and the only joy he has is in the discovery of unrighteousness or in insinuating that it is there though undiscovered. How different is the spirit of the heavenly world as shown in Michael the archangel when contending with the devil. He durst not bring against him a railing judgment but said the Lord rebuke thee. He had to contend with him, but he did not fight the devil with fire. Wherever there are railing accusations, or low insinuations, the devil is apt to be there. There is hardly need to ask who the devil is, for it is not difficult to recognize his voice.

A GREAT TASK.

We Baptists of Mississippi have a big task ahead of us for the next two months. Home and Foreign Missions should be presented in every church in the State in the next sixty days, where these causes have not already been presented. Let us not forget that Home and Foreign Missions have the right of way in every one of our churches and that the pastors are to pull together for the accomplishment of the big task before us. But for the noble band of missionary pastors, we have in Mississippi, we could not begin to accomplish the heavy undertaking of securing over \$35,000 for Foreign Missions, in two months time. The amount needed from all sources on February 1 was \$465,000 to get the Foreign Mission Board out of debt. Our part of the amount is over \$35,000. We have waited until the last—most of us—to take our Foreign Mission collections. Now let us do our level best for saving a lost world.

It is very much hoped that the Foreign Mission Journal will be taken by every pastor in the State. Of our 450 pastors, only 138 take the Journal either in their own names or in the names of their wives. A pastor cannot, as a rule, be counted on to do great things for saving a lost world when he neither takes the Journal nor gets the information of our work that it contains. To have more of the missionary spirit we need more information of the work of our board in world-wide mission work.

I will be glad to send in the names of any who want to take the Journal.

I. P. Trotter.

Hattiesburg, Miss.

THE BAPTIST RECORD.

THE SPRING CAMPAIGN FOR MISSIONS.

That we may understand what is before us in the campaign for missions that has already begun in some of the churches, and which will call for the very best service that we can render, I call attention to the following figures: The first of March last year my book showed that we had paid for Foreign Missions \$2,082.89, and for Home Missions \$891.06. We added to these figures on my book during March and April for Foreign Missions \$29,643.80, and for Home Missions \$18,687.33, besides what was sent direct to Richmond and Atlanta. There is not much difference in the figures as they now appear, those for Foreign Missions being at this date some little ahead, while those for Home Missions are a little short, with one week to our credit. It will be remembered that we had the most forbidding weather conditions that ever confronted us and that the collections were pressed with difficulty in the country churches especially. There are many things that make the campaign this year more favorable. The open winter has not made such heavy drafts upon us, and consequently we are better able to give. While we have had much talk about a more systematic way of meeting our mission work, we have not had much in practice, and those who have sought a more systematic plan have had the disadvantage that always follows a change in method. It behooves us then to give as strenuously, to pray as earnestly, and to work as hard as we have ever done to do our share in meeting the obligations that we have assumed in giving the gospel to the destitute. Let every pastor take an inventory as to the time in which we have to do the work. There are two months and this means for the average country church two days for meetings, and getting the hearts of the people thoroughly enlisted. Why not try the every-church-member canvass, and seek to get a contribution from every individual member by a personal effort on the part of the pastor, or by a well organized band who will see that each child, youth, woman and man shall be asked to do something for Jesus' sake, for His honor and His glory. It may be difficult, but certainly it will pay for the trouble. Then there are the twice-a-month churches, whose time for doing the work will be four days with the additional stimulus of the mid-week prayer meeting, which should be brought into service and made to contribute a quota of missionary enthusiasm, in song, prayer, instruction and exhortation. Much depends on the songs that are used, and let us march into this campaign with our songs of victory, such as "Throw Out the Life Line," "I'll Go Where You Want Me to Go," "Rescue the Perishing," "Higher Ground," "Greenland's Icy Mountains," "Jesus Shall Reign Where E'er the Sun." Do not forget to pray. Pray for the missionaries, pray for the people to whom they have gone, pray for the givers, pray for more givers, pray for yourself that you yourself may be more liberal; pray for the pastor that he may lead the church as he has never done. Pastors should preach missionary sermons

tell the people about the fields where we are working, tell them the names of the missionaries and who they are, and how the work is succeeding; use all the facts possible.

Have missionary rallies, using home talent as much as possible; bring in the boys and girls for recitations and let them breathe a missionary spirit. I pray God that we may have the great work to be accomplished on our hearts and then in love of Him Who loved us and gave Himself for us, do with our might what our hands find to do.

A. V. Rowe.

WANTED—SERMON ON HOME MISSIONS.

B. D. Gray, Corresponding Sec'y.

March is the great Home Mission month for our Baptist women of the South. They are to make the first week a week of prayer, study and offerings for Home Missions.

Many of our pastors will preach on Home Missions Sunday, March 2nd, with a view to helping our women in this great season of prayer, study and gifts. Will not every pastor in the South come to their help by preaching a great Home Mission sermon? What a blessing it will be to the pastors themselves, how it will stimulate our men, as well as our women, to larger gifts for Home Missions!

Another Sunday can be used if the first is not suitable. The Home Board upon request will supply tracts free to the pastors for their use and for distribution. Come, brother pastors, to our help!

MISSIONARY ALBUM.

The Foreign Mission Board has prepared a most unique missionary album which contains the pictures and a short life account of the missionaries of the board. Dr. William H. Smith, editorial secretary, has given much time and thought to the preparation of this album, and he has done a fine work. The Baptists of the South as well as the missionaries on the field will join heartily in thanking him for this excellent album. In addition to giving the pictures of the missionaries, it presents in a succinct form interesting facts in connection with the life of each one. The albums are arranged so that as new missionaries are appointed, their pictures can be added each year without any trouble. It would be well for each pastor to have one of these albums. The layman who wants to keep posted needs it. It is a good thing for the sisters in the missionary societies. It can be used well with the missionary calendar of prayer, and also in reading the Foreign Mission Journal and letters from our missionaries on the field. We have seen nothing recently in connection with our mission work which pleases us better. It is informing and very interesting. The price of the album is twenty-five cents, postpaid. It is also given as a premium for ten subscribers to the Foreign Mission Journal. Send for one at once before the supply is exhausted. Address, Foreign Mission Journal, Richmond, Va.

MISSION SECTION

ENLISTMENT AND CO-OPERATION.

Arch C. Cree, Enlistment Sec'y.

The Home Mission Board at its annual meeting last July created the department of enlistment and co-operation. This was no hurried step but the climax of the trend of many forces and factors of the past decade. It was the Home Mission Board's response to a general, widespread demand on the part of Southern Baptists for such an agency.

The late Dr. F. W. Kerfoot sought to meet this need when he advocated before the Southern Baptist Convention in 1900, 1901 and 1902 the creation of a separate board to do such work. When the sad need was generally recognized at the convention yet there was a question in the minds of many as to the wisdom and propriety of creating a new board, hence the matter was dropped. A further reason advanced in opposition to the new board movement was that the development of the home field is naturally and logically the work of the Home Mission Board in co-operation with the State Mission Boards of the several states.

This crying need for training, development, enlistment, vitalization of our backward forces would not be silenced and in the ten years that ensued the Home Mission Board has sought to meet the need, but from all over the territory of the Southern Baptist Convention brethren have turned again and again to the Home Mission Board with appeals for a stronger emphasis and more specific attention to the work of developing our undeveloped forces.

In the report of the Home Mission Board to the Southern Baptist Convention at Oklahoma City last May, Dr. B. D. Gray, our corresponding secretary, responded to these overtures as follows:

"Is not the time ripe for the adoption of a program in the various states and by the Home Mission Board that shall devote much attention to the enlisting and vitalizing of backward churches and to giving comfort and aid to the men of God who preach to them? The Home Board awaits the expressed will of the convention and the increased support of its work that will be necessary for the maintenance of the enlarged task."

Dr. J. B. Cabrell, of Texas, in the report of the committee on "The Functions and Finances of the Home Mission Board," stated the case of the laggard churches and outlined the function and responsibility of the Home Mission Board in this particular work as follows:

"Whatever this convention does directly to evangelize and train the saved for service throughout the territory of the convention must be done through the Home Board. It is the function of the board to evangelize, teach, elicit, combine and direct the energies of the people for the spread of the gospel in every part of our country. This should be done in all the ways it can be done—by evangelists sent abroad, by schools acting



Dr. Arch C. Cree

Secretary of the Department of Enlistment and Co-Operation of Home Mission Board.

as training camps or in co-operation with other missionary organizations.

"No greater task lies to our hand than the revitalizing, the teaching and the enlistment of the thousands of laggard churches in the work for which churches are founded and for which they exist in the world, the importance of this task cannot be over-estimated. The churches must help to save the lost of earth in order to save themselves. It is one of the supreme functions of the Home Board to work out, in connection with co-operating bodies, this large and urgent problem for the sake of saving our own land; but none the less for the training of an effective missionary force for world-wide conquest."

Acting under the recommendations of the convention and by advice of the Home Board State vice-presidents assembled by the annual meeting in Atlanta last July, the Home Mission Board created the department of enlistment and co-operation and later called the writer to take charge of the work of the department as enlistment secretary.

The idea is not a new idea, for it harks back to those famous and significant terms incorporated by our Baptist fathers in the very constitution of the Southern Baptist Convention, namely, "elicit, combine and direct." The work is not new work, for the Home Mission Board has been and is now essentially an enlisting and co-operating agency. The department is new only in its form and in its single and undivided emphasis on the enlistment of the unenlisted, the development of the undeveloped.

The department of enlistment and co-operation of the Home Mission Board is just what its name indicates. Enlistment is its purpose and co-operation is its plan. In co-operation with recognized denominational agencies such as the State Mission Boards,

the district association executive committees, local churches and pastors, the department is set for the enlistment of the unenlisted, the development of the undeveloped forces of Southern Baptists for the support of all the interests of our denomination. Mark the phrase, "all the interests of our denomination."

It has been deemed wise to hold the program of the department elastic enough to fit the varying needs of differing sections and situations. But, in the main, the department has before it the following objectives:

1. In conjunction with the publicity department to create and distribute a literature suited to the peculiar needs and problems of the backward forces of the Southern Baptist Convention.

2. To co-operate with the recognized denominational agencies in each State in the support of co-operative field workers.

3. Through these co-operative field workers:

(a) To project and conduct educational, missionary, church-to-church campaigns in district associations for the setting forth of the needs of all denominational interests and the advocacy of stewardship and systematic and proportionate giving.

(b) To hold workers' conferences and mission institutes on the order of the Sunday School institute held by the Sunday School Board, in the towns, the cities and at strategic points in the country, for the training and development of leaders, workers, pastors and others.

(c) To unite with the pastors for the training and the development of local churches in systematic, proportionate support of all denominational benevolences—eleemosynary, educational and missionary.

(d) To induce churches to unite in forming compact fields, building parsonages, locating pastors and otherwise increasing their efficiency in the affairs of the Kingdom.

(e) To disseminate denominational, educational and missionary information and inspiration in the churches by means of organized study classes and the distribution of literature.

(b) To co-operate heartily with the Laymen's Missionary Movement in its campaign for stewardship and missions and to enlist the laymen of central churches in the work of developing the weaker churches in their districts.

(g) To co-operate with every good effort to build up the community and improve the community life, especially in the country districts, that they shall be consistent with our denominational policy and spiritual mission.

Finally, to press for intensive rather than extensive cultivation of the field, believing that if the intensive possibilities are cared for, the extensive possibilities will naturally result. Realizing that success cannot be secured from without but must come from within the churches, it is the primary purpose of the Home Mission Board through this department in all of its plans to seek to minister to the vitalization of the spiritual life and service of the local church that the church may reach out through the associa-

tion and further through the State Board and then through the general boards to the uttermost part of the earth.

Correspondence concerning this work should be addressed to Arch C. Cree, enlistment secretary, 1002 Third National Bank Building, Atlanta, Ga.

SHALL WE HAVE MISSION SCHOOLS?

By H. W. Provenance.

Second Paper

In the first paper the question was raised as to the wisdom of undertaking to conduct an extensive educational work on the mission field. The answer to this question depends very largely upon what may reasonably be expected as the results of such work. What, then, is the function of the school in the missionary propaganda?

It is an evangelistic agency of large importance. This is not its primary function, but it is one worthy of mention. Through this agency the missionaries are able to reach a good many people whom they could not otherwise influence directly. In most mission schools, if not all, the teaching of the Bible is a fundamental part of the curriculum, and the missionary teacher is also a messenger of the word of life. The evangelistic purpose lies deep in his heart. It is not surprising, therefore, that a very large proportion of the boys and girls who go through the mission schools are converted. Dr. D. B. Schneder, a prominent missionary in Japan, says: "A recent investigation reveals the fact that of the graduates of the Protestant schools of middle grade and upward, including theological schools, just about fifty per cent have gone out into the world as baptized Christians. Of the graduates of the Protestant girls' schools above primary grade over eighty per cent have gone out as baptized Christians." Similar testimonies from other lands might be cited.

Furthermore, by means of the school many homes are opened to the missionaries that they would not otherwise be able to enter. If a man sends his boy to the mission school, the principal of the school may feel free to visit that boy's home. He has a new point of contact with the boy's parents. If a girl comes into the mission school the principal of the school has a new point of contact with the girl's mother and sisters.

The mission school is also a leavening influence in the life of the community. Even if the pupils do not all become Christians, they learn much of the gospel and come to view the work of the missionary and the church with much more favor. They cannot escape the influence of close contact with a Christian personality. They also get a new outlook on life and the world. Superstition and ignorance give way to knowledge. The pupils receive an intellectual stimulus. Thus they introduce new ideas and new forces into the life of the community, and help to produce an atmosphere in which it is easier to propagate the gospel.

But the chief function of the mission school is the training of Christian workers. This is the primary reason for its existence. If the task of Christian missions were sim-

ply to evangelize the heathen world, we might possibly dispense with a large part of our educational machinery and confine our efforts to preaching the gospel and teaching evangelists. Yet even this is very doubtful. For it is necessary to remember that we do not make men Christians by baptizing them and tagging them with the Christian name. The history of Christianity in Europe has demonstrated for all time the folly and futility of any such short-cut method of Christianizing the heathen world. A multitude of baptisms may mean nothing for the real and permanent progress of the kingdom of God. The Christian preacher who faces a heathen audience is continually oppressed by the consciousness that they live in a different world from himself. The fundamental Christian conceptions of God and holiness and sin and salvation and redeeming love are strange to the heathen soul. They are alien to heathen thought. The missionary may speak the Chinese language with fluency and freedom, but the difficulty is to make the heathen term convey the Christian concept. So that even the fundamental work of evangelization involves far more teaching of Christian truth than in a Christian land, where the general familiarity with the gospel forms the basis of the evangelistic appeal.

But our task is larger than simply evangelizing the heathen. The task of Christian missions is, under the blessing of God and through the operation of His Holy Spirit, to establish in as many places as possible a self-propagating Christian community. China will be Christianized not through foreigners, but through Chinese. It is important to observe the distinction between merely evangelizing a country and Christianizing it. Where shall we ever be able to get enough men and women from foreign lands to Christianize the four hundred teeming millions of China? The missionary may insert the leaven of the gospel in the mass of Chinese life; but the leavening process must go on through the contact of the Christian Chinese with his heathen neighbor. It is of the greatest importance, therefore, that the Christian in China shall be a true and intelligent exponent of spiritual Christianity. He must know enough of the gospel to distinguish between his own individual experience and the plan of salvation, which is broader than any one man's experience and is adapted to all the different types of mind and heart that make up the world. He must represent and not misrepresent Christ and His Gospel. So that the work of Christian education is fundamental on the mission field, as well as elsewhere.

Now, if boys and girls born and reared in a heathen environment are to be grounded in the principles of the gospel, it must generally be through the agency of the Christian school. If Christian fathers and mothers have to send their children to heathen schools, they will never live long enough to outgrow the blighting influence of those early years. That is the formative period of life, and it is suicidal to neglect it.

But, further, the churches must have men

equipped for leadership—men with a broad outlook on life, men whose minds have been developed and trained to grapple with the mighty problems of life, and who are able to relate the principles of religion to the exigencies of the modern world. The Christian denomination that fails to provide for the proper training of leaders need not be surprised if the people follow others.

Mississippi Baptist Hospital

SHORT TALKS ON THE HOSPITAL.

Management.

Often the question is asked, "What doctor is in charge of the hospital?" The answer is, "None at all." We have a visiting staff, composed of some of the leading physicians and surgeons of the city; but none of them are in authority here. The hospital is open to all physicians and surgeons. The hospital is in charge of a board of trustees appointed by the Baptist State Convention, and this board dictates the policy of the institution. This board has employed Miss Sallie Stamps, an excellent Christian woman, as superintendent. She has under her eight young ladies who do the nursing. We hope when the new building is erected to employ a young graduate physician as interne; but our capacity does not allow for that now.

Fees.

When physicians' and surgeons' fees are to be paid, that is arranged for separate and distinct from the hospital fees. This is the custom in all such institutions and seemingly the only reasonable plan. The charges for hospital service is as follows:

Board and nursing, \$4 per day; \$25 per week. Special nurses, extra. Use of operating room, \$5. We make reductions when two are placed in a room. Other concessions are made when the conditions justify it. Our visiting staff treat our charity patients without charge, and it is but fair to them to say that many times they treat patients without pay who pay the hospital expenses. More than one-tenth of our work has been outright charity work and we hope to keep up this proportion; but some months our calls for this kind of service is so pressing that we do not make expenses. It is to be hoped that a spirit of co-operation will be developed to where the communities from which such patients come will join in bearing their actual expenses.

If these talks do not make matters plain enough, a direct question shall be promptly and gladly answered. Next week we shall speak of the religious feature.

Bryan Simmons.

Woman's Missionary Union

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Direct all communications for this department to Mrs. T. J. Bailey
MRS. J. P. HARRIS, Editor, Corinth Sunbeam and Royal Ambassador Leader for Miss.
MISS MARION HARRIS, Editor, Winona, W. A. Leader
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CORRESPONDING SECRETARY

MISS MARGARET LACKEY, Editor, Clinton
All Societies of the State should send quarterly reports to Miss Margaret Lackey, but all money should be sent to A. V. Rowe, Jackson.

"And our people also learn to maintain good works for necessary uses, that they be not unfruitful."—Tit. 3:14.

NOTICE

Societies will please send the "Central Committee Expense Fund" (ten cents per member per annum) to the office Secretary, Mrs. Rhoda English, Jackson, Mississippi. Please remit by money order or by bank exchange. Do not send personal checks.

ATTENTION!

The Week of Prayer and Self-Denial for March is nearly upon us; the literature has been sent out and we trust that all societies, Sunbeams, Y. W. A's, and others, are arranging to observe this week in the interest of Home Missions.

It may be of interest to know that all of the societies in our Southern Baptist Convention have not in the past three-quarters of our convention year, raised one-half of their apportionment. The women and children were asked to raise \$292,700, and as yet have only reported \$126,743, which leaves for the remaining quarter the enormous task of raising \$166,390. This is enough to call us each one to our knees and from them to a most earnest effort to do all we can to raise this large sum.

One immediate means will be an enthusiastic observance of this March Week of Prayer. If the date, March 2-9, does not suit you, use the dates most convenient to you, but by all means, observe it, and make the largest offering that is possible. Upon each individual rests this responsibility. My confidence is such in the Christian womanhood of Mississippi that I know you will do your best and will see to it that the State will not fall behind in apportionment. I believe you will do a little more for good measure and thus help to even up in case any State should fall behind.

May the Lord graciously help you as you perform this service in His name and for His glory.

Mrs. W. A. McComb,
Pres. of W. M. U. of Miss.

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FROM THE SECRETARY'S OFFICE.

Both secretaries have been busy in the office this week mailing out to the societies the Questionnaires, which we wish filled out and returned to us at your earliest convenience. This is most important. We need the data in order to make up our yearly report for the W. M. U. meeting at the Southern Baptist Convention. Will not each sister who received this Questionnaire see that it is returned to us at an early date?

Your secretary has been in the Lincoln County Association campaign for the past two or more weeks. Each society organized was visited, and a number of societies were organized. In spite of the bad weather, and some fearfully bad roads the entire trip was a pleasant one, and we believe a profitable one. The vice-president, Mrs. J. E. Woodward, hopes to get in close touch with the new societies and make of hers the banner association of the State.

We give below the list of societies heard from in regard to the Central Committee expense fund since our last issue:

Jackson 2nd \$2.50, Gloster \$2.50, Leakesville \$1.90, Corinth \$5.50, Newton \$2.50, Tupelo \$2.50, Canton \$1.50, Baldwin \$1.70, Brooksville \$1.40, Magnolia \$1, Blue Mountain \$5, Indianola \$2, Brookhaven \$2.25, Silver Creek \$1.10, Forest \$1.

THIS WILL INTEREST MANY.

F. W. Parkhurst, the Boston publisher, says that if anyone afflicted with rheumatism in any form, neuralgia or kidney trouble, will send their address to him at 701 Carney Bldg., Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give; only tells you how he was cured after years of search for relief. Hundreds have tested it with success.

SHE BEING DEAD YET SPEAK-ETH.

From a letter written by a friend of our honored missionary, Miss Lottie Moon, who is now residing in Honolulu we publish the following extract:

"Did you know of Miss Lottie Moon, you must know of her, the pious, learned and enthusiastic missionary to North China of the Southern Baptist Convention? Today I

became acquainted with facts concerning her death that struck me as so pathetic, so tragic and soul stirring that I feel they should be known to all Southern Baptists.

In a letter received from her some time ago she spoke of going to the field the day after a battle to care for the wounded. Last night we read that she had died on the voyage home and that her body was on the S. S. Manchuria at the Honolulu wharf. We went to the ship and were privileged to converse with Miss Cynthia Miller, the missionary trained nurse, who was her companion on the voyage and who was commissioned by the Foreign Mission Board to convey the cremated remains to San Francisco, where she would be met.

But the pity and tragedy of it all lay in the fact that this learned and brilliant woman and devoted Christian had her sympathies so overtaken by witnessing the ravages of the famine and her body equally overtaken by ministering, often unsuccessfully to the sufferers that after months of heroic exertion and unexampled self-sacrifice she broke down and sank into a melancholy state refusing food that the hungry might be fed. The indebtedness of the board also preyed upon her mind until the very last. The stewardess of the ship told us that she did not weigh 50 pounds when brought on the ship as an unconscious state from which she never roused.

Two years ago I read an appeal written by her for the famine sufferers. Will not her Southern sisters arouse to the conviction that it is for them to liquidate the debt that brought one of the noblest of them all to the grave?

This sad closing of the 40 years of service on the foreign field stirs our sympathies and brings the tears to our eyes, but this is not enough. What are we going to do about it? Why did Miss Moon work alone? Why were not more helpers sent out? Can any one of us say "I have prayed without ceasing for our missionaries; I have given all I could of my time my personality and my money?" Is there not some shame mingled with our sorrow? Shall we not, as a fitting tribute to her memory, lift at once the debt from the Foreign Mission Board, the debt that weighed so heavily on the mind of this faithful worker? Is it not the memorial that she herself would choose?

T. B. Doxey, Merchant Tailor and Steam Cleaning, and Dye Works, earnestly solicits your business. 225 West Capitol St., Jackson, Miss.

CONCERNING ABRAHAM.

By W. P. Chambers.

Our Sunday School lessons for the next few weeks are studies in the life of Abraham—the "friend of God," the "father of the faithful." In reviewing the life of this wonderful man whose memory is cherished alike by Christians, Mohammedans and Jews, this line of thought is suggested:

In one of his discussions with the Jewish leaders our Savior declared, "Your father, Abraham, rejoiced to see my day, and he saw it and was glad." (John 8:56). (The R. V. marginal reading is "rejoiced that he should see my day," etc.) Some-

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where I have seen the opinion expressed that this refers to some special occasion in the life of the patriarch, rather than to his habitual trust, or abiding faith in the promises of God. Several events suggest themselves as furnishing this occasion.

1. His meeting with Melchizedek. He recognized this mysterious individual as a priest of the most High God. The author of the epistle to the Hebrews emphasizes the fact that Jesus Christ was a "priest after the order of Melchizedek," or that Melchizedek himself was a type of a much greater priest who was yet to come. It is not improbable that Abraham saw or understood this great truth of redemption and was glad.

2. When Jehovah condescended to bind Himself by the ritual of a human covenant, and in appearance, as a "smoking furnace and a flaming torch," passed between the parts of the divided animals, Abraham's faith was so strengthened, and his vision so much enlarged that the record says, "He believed God and he resolved it to Him for righteousness." (Gen. 15:6).

3. When a definite promise was made that a son of Sarah should become the medium of a world-wide blessing, when his own and his wife's names were changed, and when in obedience to Jehovah he instituted the rite of circumcision, he "fell on his face and laughed" in the gladness of his heart.

4. When he stood face to face with the Lord and with marvelous persistence, interceded for wicked Sodom, he doubtless "saw" the son of God with his natural eyes.

5. When in obedience to the command of Jehovah, he offered his "only son" on Mount Moriah, it came to him as never before, that God Himself would provide an offering for sin of sufficient value to redeem a lost world, and costly enough to secure the everlasting bliss of every heir of the "exceeding great and precious promises." And this assurance brought to his soul the "peace that passeth all understanding," and thrilled him with a "joy unspeakable and full of glory." Hattiesburg, Miss.

WANTED.

Pupil nurses at the King's Daughters' Hospital, Circle No. 2, Greenville, Miss.

DO YOU WANT DIFFERENT SUNDAY SCHOOL LESSONS?

The lesson committee of the Southern Baptist Convention will hold its annual meeting in April. At this meeting they will consider the whole question of the lesson courses to be used in our Baptist schools throughout the South. From three State conventions have come requests that new courses of lessons shall be prepared for this purpose. Many have given expression to this desire; others are just as positive in their liking for the present lessons.

It has become customary for me to present to this committee when it meets a review of the lesson situation and the various matters they must deal with. This leads me to send this communication asking for information which may be forward-

ed in due course to the brethren who make up the committee.

I wish to invite all who are interested in this matter of lesson courses to write to me in regard to it. Do you believe we ought to have a new course of lessons? If so, how ought these new lessons to differ from the old? If we do not have an entirely new set of lessons, ought any changes to be made in the Uniform Lessons? How far do the Graded Lessons answer the need? These questions are merely suggestive. I shall be glad to have your views, whatever they may be, on the lesson situation and how it can be improved.

I. J. Van Ness,
Editorial Secretary.
Nashville, Tenn.

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HOW TO GET RID OF BLIND TIGERS.

Answering a voluminous correspondence on this subject, permit me to say: The first thing to do in ridding a town of blind tigers and bootleggers is to go before the city council and before the board of supervisors next first Monday, and ask them to make an order on their books, appropriating from their treasures, money not exceeding one-third of the fines from convictions for violating the liquor laws, to pay expenses of buying the liquor and convicting them. The community knows where the money is coming from to defray expenses.

I can then send a detective and the people can secure their convictions—it will not do to talk even to two people about raising a subscription. It will leak. It will be sure to leak.

I will send names of only those who have signed an agreement with the League to stay sober at all times, and lead a moral life, so their testimony will be worth something before a jury.

There is no reason why the boards of supervisors and town councils should not make this appropriation. The last legislature says they may. The League fought hard to get the law. Every legislator, who was a servant of the liquor crowd, voted against the measure.

The citizens—men and women—should go in a body before unwilling boards, who are in sympathy with the liquor business and compel (morally) their boards to do their duty. This done, the rest is easy. G. W. Eichelberger, Supt.

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Secretary McComb spoke at Fernwood Friday night in the interest of Mississippi College; was at Magnolia Sunday. He may not be a "high roller," but is a fast flyer, and every time he spreads his wings, the thermometer goes up!

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B. Y. P. U. Quarterly, per gr.	6	Twelve Graded—in Nine Pamphlets)	
Junior B. Y. P. U. Quarterly, per gr.	5	Beginners (3-5 years, one pamphlet) each	5
Topic Cards, for six months, per dozen	15	Primary (6-8 years, one pamphlet) each	5
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THE INTERSTATE LIQUOR SHIPMENT BILL.

As soon as an agreement was reached in the house judiciary committee to vote on the Webb interstate liquor shipment bill, we anticipated a favorable report and had the practical assurance that the rules committee would report a special rule for the immediate consideration of the bill. By this means the bill came before the house on Saturday, February 8, and passed by a vote of 239 to 65.

As soon as the committee agreed to vote to report the bill the liquor forces endeavored to save their day by having weakening amendments offered on the floor of the house exempting liquors for personal use and also to provide a penalty in the hope of arousing controversy as to court jurisdiction and thus defeat the end sought by the legislation. Our friends were on guard and we had served notice that if such amendments were adopted we would fight to prevent passage of the bill with these limitations. "Personal use" amendments were offered by Representatives Blackmon, of Alabama; Bartlett, of Georgia; and Davis, of West Virginia; the latter also offering a "penalty" amendment. Several other amendments were offered on the floor, but as passed by the house the bill was as it came from the committee with the amendments recommended by them.

Arguments in favor of the bill were presented by Representatives Webb, of North Carolina; Houston, Tenn.; Hobson, Ala.; Rucker, Mo.; Rucker, Colo.; Sims, Tenn.; Hughes, W. Va.; Small, N. C.; Roddenberry, Ga.; Mondell, Wyo.; Harrison, Miss.; Humphreys, Miss.; Townner, Ia.; Dickinson, Mo.; Henry, Tex.; and Clayton, of Ala. Speeches against the bill were made by Representatives Berger, of Wis.; Blackmon, Ala.; Bartholdt, Mo.; Davis, W. Va.; Cannon, Ill.; Dent, Ala.; Brantley, Ga.; Gallagher, Ill.; Bartlett, Ga.; Cantrill, Ky.; Kahn, Calif.; Sabbath, Ill.; Linthicum, Md.; Sherley, Ky.; and McCoy, N. J.

In the Senate on Monday, 10th, during the discussion prior to vote, "personal use" amendments were offered by Senators O'Gorman, of N. Y., and Hitchcock, of Neb. Several other amendments were also offered. Senators Gallinger and Sheppard made several attempts to secure the unanimous consent to have the Webb bill as it passed the House substituted for the Kenyon bill, but objection was made. Finally, the Senate bill was amended by striking out all after the enacting clause and inserting the identical language of the bill as it passed the House, title and all, and thus it passed the Senate by an overwhelming vote. Our leaders in the house judiciary committee at once "got busy" and the committee authorized its chairman, Judge Clayton, to ask that the Senate bill be taken from the speaker's table and passed. A point of order was raised against this procedure but in a common sense and well considered decision Speaker Clark overruled the point and the Senate bill was passed by the House Tuesday without roll call and now goes to the president.

For the work in the Senate the temperance people of the country are indebted to Senators Gallinger, Ken-

yon, McCumber, Borah and Sheppard for conspicuous services, and also to a number of others for quiet, but none the less effective work. In the House Representative Webb's resourceful and tireless work, ably assisted by Representatives Deall, Sterling, Houston, Norris and other good friends, brought the bill before the House after months of inaction. It was only through his fidelity to principle and insistence upon a square deal by Judge R. L. Henry, of Texas, aided by other loyal members of the rules committee, that we finally got a vote in time to insure its passage this Congress. It is no disparagement to the valuable services of others to say that Hon. H. D. Clayton, chairman of the committee, conducted a masterly fight for the effective committee bill.

Edwin C. Dinwiddie.
Legislative Sup't.

THE SOUTH LEADS THE NATION.

Has it ever occurred to you in how many different fields of human activity the South has led the nation and the world? A Southern physician discovered Anesthesia and gave the world painless surgery. A Southern surgeon revolutionized surgical procedure and won for himself the name of "The Father of Gynecology." A Southern man invented the harvesting machine. A Southern General and Statesman was the "Father of his Country," and still another the "Father of Democracy." Southern theologians, erudites, jurists, statesmen, generals, scientists, authors, artists and inventors have time and again led the world to greater achievements in their respective fields.

And in the field of instrumental music it is a Southern Piano House that is responsible for the perfecting of the peerless Ludden & Bates Piano, said to possess the sweetest and purest musical tone of any instrument ever built. It is this superb piano that we have secured for members of The Record Piano Club. Five beautiful styles including the Baby Grand, three Cabinet Grand Uprights, and a Self-Player Piano, are offered in the Club's catalogue, a copy of which will be sent free upon request to any reader. Address Ludden & Bates, Record Piano Club Dept., Atlanta, Ga.

D. L. Moody, though a man of keen foresight, little knew in 1894, when he founded the Bible Institute Colportage Association of Chicago, how mighty a work he was laying the foundations for. The association's annual meeting was held in Chicago a few days ago (January 27) and its work for the year 1912 reviewed. It was one of the best of recent years.

Raymond church has called J. S. Deaton and he will begin his work as pastor at once, while continuing his work as student in Mississippi College.

Brother H. W. Shirley returned from the Moody School at Chicago on account of his wife's health and takes up his work at Crowville, La.

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THE BAPTIST RECORD
Jackson, Miss.

FROM MEXICO.

After spending some months at work among the Mexicans in Southern Texas, I left there ten days ago for Mexico. In this I followed the advice and example of several other missionaries who had gone ahead of me and are still at their posts. In Durango I found our mission property in good condition and well protected. But I had hardly reached here when the new trouble broke out in Mexico City (Feb. 9). This is the most destructive of any engagement during the whole war, yet we feel a sense of relief in the hope that it may be the beginning of the end of the struggle. Before this letter reaches the readers of The Record the war may be terminated and peace established. No one now can forecast the character of the settlement.

For the last seven days the destruction of life and property in Mexico City has been horrible to contemplate. Think of it—two great armies provided with the best implements of modern warfare and turned loose on each other in the heart of the city with 400,000 people!

The entire country is in a deplorable condition. In many places the people have not been able to plant for two years; and now thousands of helpless women and children are on the point of starvation. In the state of Durango it is estimated that twenty-three towns and fifty-nine ranches and haciendas have been looted and burned. A large percentage of the better-to-do classes from these towns have taken refuge in the city of Durango where we have a strong garrison.

The railroad from El Paso to Durango, a distance of some 700 miles, is strewn with skeletons of burnt trains of cars, and most of the depots and warehouses have gone up in smoke and down in ashes. Scores of bridges have been burned or blown up and the track is now temporarily cribbed upon stacks of cross-ties. As the section hands have had to give most of their time to the repairs of these bridges, to keep the trains running, their regular work on the track has been neglected until it is in very bad repair. To scare the rebels away from the track, I saw at intervals along the road between Torreon and Durango, many companies of federal volunteers patrolling the line, and in each instance they held aloft a black flag indicating the death penalty to any person found disturbing the railroad track or property.

War is a horrible thing, and all classes of people throughout the length and breadth of the land are so sick of it that a liberal per cent of the best classes, and of all the

classes, would not object to intervention. I was glad to note that the bitter feeling toward Americans and other foreigners has greatly toned down, and really we are receiving better protection at the hands of both factions than they give to their own people.

Nearly all our missionaries are still in Mexico, but they are in the large cities which are well garrisoned. But the people are wild with excitement and may be seen standing in groups on almost every street corner and all talking about one thing—the war. In our mission work we can do little more than hold things together, and this only in the cities. The railroad track is in such a bad condition that it is dangerous to ride on the trains, and traveling through the country is simply out of the question; so I am now on my way back to South Texas to resume work among the Mexicans there.

But let us all keep cool and ever remember that the Lord God Omnipotent reigneth; bless His holy name! We may not see how He is going to bring it about, but I sincerely believe that He is bringing His people to their knees that He may anoint them with a special blessing for a special work. Let us continue to pray for Mexico.

J. G. Chastain.

THE MARCH OF YOUTH.

Keen as is the interest felt in watching the home-coming of scarred and victorious veterans, there is an interest not less thrilling, although of a different kind, in the going forth of volunteers. If it seems strange that this should be so, we have only to remind ourselves how young is the human heart, and how responsive it is to the joys and hopes of youth.

At the annual meetings of the American Board of Commissioners for Foreign Missions, says Youth's Companion, many memorable hours are spent in listening to the stories of veterans returned from the front; but on the last morning one fruitful hour is given to the young men and women about to set sail for the first time for foreign lands.

They are a varied company. Side by side, for example, sit two young men. One is the descendant of eight generations of American forebears. He was the valedictorian of his class in college; and he won a fellowship in competition with men all of whom were far above the average in scholarship. Beside him sits one, whose parents thirty years ago came to America almost penniless and unable to read a word of English.

One by one the new recruits rise,

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They are the coming heroes and heroines. They are going forth to teach, to preach, to heal, to translate, to live and love and give and serve. Some of them will never return, and those who do return will be greatly changed when they see home again.

One of the members of the board said after the last meeting:

"It is a scene to which I look forward, and which I remember as I do no other in the great annual gathering. It is not that I do not honor the older men and women. I honor them far more than I do these young people; but no scene I am called upon to witness touches my heart more deeply or keeps me more nearly on the verge of tears than this final morning, when we see and greet and speed away these young soldiers of the Cross of Christ, and send them into all the world."

Evangelist Walker, of Birmingham, Ala., having finished a very successful revival at the Euclid avenue church, St. Louis, Mo., has returned to his home town to engage in another great meeting in the church of which he is a member. During his preaching there were more than 50 accessions to the church.

Brother E. J. Hill writes of his work at Maben and Mathiston that they are being greatly blessed and very happy.

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